

لا اله الا الله محمد رسول الله

# THE MOSLEM SUNRISE

EDITED BY  
SUFİ M. R. BENGALĒE

شمس الاسلام



Vol. III. No. III—July, 1930

Two Verses from the Holy Quran. 3.  
Sayings of the Master Prophet Muhammad. 4.  
Mohammad—the Liberator of Woman. 5.  
Activities of the American Ahmadiyya Moslem Mission. 11.

Why I am a Mohammedan. 14.

What Would Muhammad Say to Chicago. 16.

A Letter to the President and His Reply. 19.

The Secret of Happiness. 20.  
Islam's Gift to Me. 21.  
Western Writers on Islam. 22.

Donors for the Moslem Sunrise. 23.  
Some Islamic Slogans and Daily Sayings. 24.

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## The Ahmadiyya Movement

The Ahmadiyya Movement was founded by Hazrat **Ahmad**, the Promised Messiah and Mahdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets, he came to serve and re-interpret the final and eternal teaching laid down by God in the Holy Quran. The Movement therefore represents the **True and Real Islam** and seeks to uplift humanity and to establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashirud-Din Mahmud Ahmad, under whose direction the Movement has established Missions in many parts of the world, the following being the addresses of some of them:

- (1) THE LONDON MOSQUE,  
63, Melrose Road,  
Southfields,  
London, S. W. 18, England.
- (2) THE AHMADIYYA MOVEMENT IN ISLAM,  
Sufi M. R. Bengalee, M.A.,  
56 E. Congress St., Suite 1307,  
Chicago, Illinois,  
U. S., America.
- (3) THE AHMADIYYA MOVEMENT,  
Commercial Road,  
Salt Pond,  
Gold Coast, West Africa.
- (4) THE AHMADIYYA MOVEMENT,  
Rose Hill,  
**Mauritius.**
- (5) THE AHMADIYYA MOVEMENT,  
25-27, Alof Street,  
Okepopo, Lagos,  
Nigeria, W. Africa.
- (6) THE AHMADIYYA MOVEMENT,  
Box No. 305, G. P. O.,  
Perth,  
W. Australia.
- (7) THE CENTRAL (E.A.) AHMADIYYA MUSLIM ASSOCIATION,  
P. O. Box No. 554,  
Nairobi (Kenya Colony).
- (8) MAULVI JALALUD-DIN SHAMS,  
Tariqun Nasirah,  
Haifa, Palestine.
- (9) MAULVI RAHMAT ALI,  
Care of Daved Kampong,  
Djawa, Padang, S. W. C.



**Hazrat Mirza Ghulam Ahmad**  
**The Promised Messiah and Mahdi**





THE

# Moslem Sunrise

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No. III

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Vol. 3

## Two Verses from the Holy Quran

Qulu amanna billahi wa ma unzila ilaina wa ma unzila ila Ibrahim wa Ismaila wa Ishaqa wa Ya quba, wal-asbati wa ma utiya Musa wa Isa wa ma utiyan-nabyyuna mir-Rabbi-him. La nufarriqu baina ahadim-min-hum, wa nahnu la-hu muslimun.

Laisslbirra an tuallu wujuhakum qibalal mashriqi wal maghribi wa la kiinal birra man a mana billahi wal yawmilakhiri walmalaikati wal-kitabi wannabiyeena; wa a tal mala ala hubbi hi zawil qurba walyatama wal masakini wabnassabeeli wal-moofuna biahdihin iza a hadoo, wassabireena filbasai wazzarrai waheenl basi ulaikalladheena sada-qoo; waulaika humul muttaqoon.

Say ye: "We believe in Allah and what has been sent down to us, and what was sent down to Abraham and Ishmael, and Isaac, and Jacob and his children, and what was given to

Moses and Jesus, and what was given to the prophets from their Lord. We make no distinction between any of them; and to Him are we resigned (Moslems)."

There is no piety in turning your faces towards the east or the west, but pious is he who believes in Allah and the last day and the angels and the book and the prophets; who gives his wealth, for the love of God, to the kindred and to the orphans and to the poor and needy and to the wayfarer and to the beggars and for the emancipation of the captives; and who observes prayer and pays the poor tax; and those also are pious who fulfill their promises when they make them and those who are patient in adversities and hardships and in times of violence. It is they who are true (Moslems) and it is they who are God-fearing.

## Sayings of the Master Prophet Muhammad

1. The Prophet of God (Peace be upon him) said, "When God created the earth, it began to shake and tremble. Then He made the mountains and put them upon it and the earth became firm.

"Then the angels became surprised at the mightiness of the mountains and asked, 'O, Lord, is there anything else of Thy creation stronger than the mountains?'"

"God replied, 'Yes, iron is stronger than the mountains.'

"The angels asked again, 'O, Lord, is there anything of Thy creation stronger than iron?'"

"God said, 'Yes, fire is stronger than iron.'

"Then the angels asked a third time, 'O, Lord, is there anything of Thy creation stronger than fire?'"

"Said God, 'Yes, water is stronger than fire.'

"Then the angels asked, 'O, Lord, is there anything of Thy creation stronger than water?'"

"God said, 'Yes, wind is stronger than water.'

"Then the angels inquired again, 'O, Lord, is there anything of Thy creation stronger than wind?'"

"The Lord replied, 'Yes, of course. A man who gives alms with his right hand and conceals it from his left is stronger than wind.'

2. It is related on the authority of Abuzarr who said, "One day, I was walking with the Holy Prophet along the stony ground of Medina and lo! there was the hill of Uhud in front. Then the Holy Prophet said, 'O, Abuzarr.'

"I replied, 'Yes, O, Prophet of God.'

"Then the Holy Prophet said, 'Were I to get a heap of gold as big as the yonder hill, I would distribute it among the servants of God and I would not keep it in my house even for three days. If anything was to remain, that would be to pay off debts.'"

3. It is related on the authority of Suhail that the Holy Prophet said, "I and the man who takes care of and helps the orphans, will be together in Paradise like these two fingers." Then he raised his forefinger and his middle finger together.

4. It is related on the authority of Abu Huraira that the Holy Prophet said, "Those who help and take care of the widows and the poor will get the same reward from God as the martyrs and those who spend the whole night in praying to God and those who keep fast all their lives."

5. It is related on the authority of Abuzarr that the Holy Prophet said, "Don't belittle any good deed however insignificant it might be, even so small an act as to meet your brother with a cheerful face."

6. It is related on the authority of Abuzarr that the Holy Prophet said, "Your smiling in your brother's face is charity; your exhortations of your fellowmen to do good and abandon evil is charity; your putting the wanderer on the right road is charity; your helping the blind is charity; your removing the stones and thorns and other obstructions from the road is charity and to give water to the bucket of your brother from your own is charity."



# Muhammad—the Liberator of Women\*

By HAZRAT KHALIFATUL-MASIH II.

(Head of the Ahmadiyya Movement, Qadian, India)

I

The various aspects of the life of the Holy Prophet (on whom be peace) are all so sublime, that in the matter of choice a writer on the

to take up that side of the Holy Prophet's life which concerns the way in which he purged the world of that form of utter slavery which had been for all time the curse of



subject soon finds himself baffled and selection becomes very nearly impossible. In consideration of present-day needs, however, I wish

humanity, I mean, the slavery of women. Before the advent of the Holy Prophet (on whom be peace) women in all countries were in the position of slaves and chattels, and their slavery could not but have reacted adversely even on men; for

\*Translated from Urdu by Mr. Muhammad Aslam.

sons of slaves can never assimilate the spirit of freedom.

There is no doubt that woman, either because of her beauty or because of her sterling character, has always been able, in individual cases, to dominate over men, but freedom thus obtained could not be termed true freedom, for the simple reason that it was not hers by way of right. It was only a matter of exception to the general rule, and freedom which is exceptional, can hardly lead to the culture of true aspirations.

The Holy Prophet (on whom be peace) had his advent about 1,350 years ago. Before his time, no religion or nation afforded to woman such freedom as she could use by way of right. Of course, in countries where no law obtained, she was free from all disabilities. Yet even this kind of freedom cannot be called true freedom. It is much rather described as license. True freedom is that which is reaped out of a state of civilisation and conformity to law. The sort of freedom we get when we break the bounds of law is not freedom at all, because such freedom does not generate any strength of character.

## II

At the time of the Holy Prophet (on whom be peace) and before, woman was placed in a condition in which she was not the owner of her property; her husband was regarded as the owner of her property. She did not have a share in the property of her father. Nor could she inherit the property of her husband, though in some cases she had the right of managing it during the husband's lifetime. When married, she was either assigned to her husband for good as his property, and in no circumstances could she be separated from him; or in the alternative, it was given to the husband to divorce her, but not given to her to separate herself from the husband, however afflicted she might have been. Should the husband desert

her, cease to discharge his obligations towards her, or run away from her, there was no law to protect her. It was obligatory on her to be resigned to her lot, and work for a living both for herself and her children. The husband was entitled, out of bad temper, to beat his wife; she was not to raise a voice against it. Should the husband die, the wife, in some countries, fell into the hands of her husband's relatives, who could then marry her to whomsoever they liked, either in charity or in return of some benefits received. In some places, on the other hand, she was merely the property of her husband. Some husbands would sell their wives or lose them in gambling and betting, and when they did so, they were all considered to be within their rights. Woman had no right over her children, whether in her position of dependence as wife, or in a position of independence of her husband. In domestic affairs she had no privilege. Even in religion she had no status. Of the abiding spiritual blessings, she was to have no share. In consequence, husbands used to squander the property of their wives and abandon them without providing for their subsistence. She could not, even out of her own property, give away, in charity, or to help her relatives, except with the consent of her husband, and a husband who looked with greed on the property of his wife could hardly give his consent in such a matter. Of the property of her parents, to whom children are bound by a most deep and affectionate tie, woman was deprived of all share. And yet, daughters have as much claim on their parents as have the sons. Parents who out of a sense of justice, would give away, during their lifetime, some of their property to their daughters, prepared only for strife in their families. It would not occur to the sons that after the parents' death they (the sons) would inherit the whole of their property (and



therefore should not grudge their sisters receiving occasional gifts from their parents); all they considered was that their sisters, for the time being, were having more than they. Of the property, similarly, of her husband—with whom a wife has the relation of complete union—woman was, again, deprived altogether. Distant relatives of the husband could each claim a share, but not the wife—one, indeed, who was the possessor of his confidence, a life-long partner of his, and whose labour and care must have so largely contributed to his income. On the other hand, when she managed all her husband's property, she did not have any genuine right over any portion of it. While she could spend out of the income of that property, she could not dispose of any part of it. In acts of charity, therefore, she was prevented from taking part in the manner she liked. However much, again, the husband oppressed her, she could not be separated from him. In communities in which separation was at all possible, it was on conditions under which self-respecting women preferred death to separation. For instance, a condition of separation was that proof should be furnished, establishing the misconduct of either party, as well as ill-treatment on the part of the husband. What was still worse was that in cases in which it was impossible for a woman to live with her husband, instead of complete separation, she was only allowed to live apart, a state of living which itself is a form of torture, for in this way she was compelled to lead an empty, purposeless life. In some cases it happened that while the husband could divorce his wife whenever he liked, the wife in no case could demand a divorce. If the husband deserted her, or abandoned the country without providing for her, she was obliged to linger through life, without the right to devote herself usefully to her country or community.

Married life, instead of being a life of happiness, became for her a life of misery. Her obligation it was, not only to undertake the duties of her husband and of herself, but also to wait for her husband. The duty of the husband, namely, to find a living for the household, became hers, as also her own duty, the care and upbringing of her children—mental discomfort on the one hand, and material responsibilities on the other. All this, in short, was tolerated in the case of this poor, unprotected creature. Women were beaten and considered the property of their husbands. When the husband died, widows were forcefully married to the relatives of their husbands, or else sold for money. In fact, husbands, themselves sold away their wives. Indian princes like the Pandwas lost their wife (there was one for many) in gambling, and against the law of the land, a noble princess like Drupadi could not raise the slightest voice. In the education or upbringing of their children, the mothers were not consulted and they had no rights over their children. If the father and mother separated, the children were handed over to the father. Woman had nothing to do with the household, during or after the lifetime of her husband. Whenever the husband liked, he could drive her out of the house, and she was condemned to wander about homeless.

### III

By the advent of the Holy Prophet (on whom be the peace and blessings of God) all these iniquities were wiped away, as it were, with one stroke. He declared that God had particularly entrusted to him the task of safeguarding the rights of women. He proclaimed in the name of God that man and woman by virtue of their humanity, were the equal of each other, and when they lived together, just as man had certain rights over woman, so had woman certain rights over man. Woman could own property in the



same way as man. A husband had no right to use the property of his wife, as long as the wife, of her own free will, did not let him have some of it. To seize her property by force, or in a manner which made it doubtful whether her natural shyness had not stood in the way of her refusal, was wrong. Whatever the husband of his own free will should give away to the wife, would be the property of the wife, and the husband would not be able to take it back from her. She was to inherit the property of her parents just as well as her brothers. Only, considering that all the family responsibilities fall on man, and woman's concern is her own self alone, her share was to be one-half of the share of man, that is, out of the property of their (deceased) parents. Similarly, a mother was to have a share in the property of her (deceased) son as well as the father. Only according to differing circumstances and the nature of her responsibilities in particular cases, she was to have a share at times equal to, and at times less than, that of the father. On the death also of her husband she was to inherit, whether or not there were any children, because she was not to be condemned to a state of dependence on others. Her marriage (it was granted) is, without doubt, a holy alliance, which, after man and woman have cultivated mutual intimacy to the extreme, it is very detestable to break. However, it cannot be that, even after a frightful divergence of nature has been found between the parties, or, in spite of a religious, physical, economic, social or mental discrepancy between them, they should be compelled, in the interest of sheer alliance, to ruin their lives and kill the purpose of their existence. When differences of this kind appear, and man and woman agree that they cannot live together, they can (it was taught), by mutual consent, revoke the alliance. If, however, only the husband should take

this view, but not the wife, and if they fail to adjust themselves to each other, their affairs should be considered by a committee of two members, one representing the husband and the other the wife. If the committee should decide that the parties should yet make an effort to live together, it would be worth while, on their part, to try to settle their differences in the way recommended by the committee. Then if the understanding along this line should prove impossible, the husband could divorce the wife, but in such a case he would have no right to the return of whatever he might have (before divorce) given away to her, including the full value of mahr (marriage settlement). If, on the other hand, the wife should seek separation, and not the husband, she should apply to the Kazi (Judge), and if the Kazi is satisfied that there is no unfair motive behind her application, he should order her separation. Only in such a case she will make over to the husband such of his property as had been entrusted to her, as also the value of mahr (marriage settlement). Should the husband fail to fulfil his marital obligations, or cease to speak to her, or should ask her to sleep apart, he should not be able to go beyond a certain limit of time. If he persists for four months in this kind of treatment, he should be compelled either to reform himself or to divorce her. Should he stop the allowances due to the wife, or go away from her and no longer take care of her, their marriage should be regarded as null and void. (Three years have been assigned as the limit of the period of abandonment by Muslem jurists). The wife would now be free to marry again. The husband was always to be responsible for the maintenance of his wife and children. He was to exercise only appropriate discipline, but should this discipline ever take the form of punishment, he should have proper witnesses and



declare her guilt and base his judgment on evidence. Punishment should not leave any permanent ill-effects behind. A husband does not own his wife. He cannot sell her, nor reduce her to the office of a domestic drudge. His wife shares with him the amenities of the household, and his treatment of her, will have to correspond to the position to which he himself belongs. A treatment which is below that which should belong to the status of the husband would be wrong. On the death of her husband, his people were to have no right over her. She would be free, and a suitable opportunity occurring, she would have the right to marry again. Nobody can stop her from doing so. Nor can a widow be compelled to live in a particular place. Only for about four months and ten days, she would live in her husband's house, so that all those conditions which can have a bearing on her rights and on those of her husband's people, should have time to manifest themselves. For a year after the death of her husband, a widow, whatever else is due to her, is to have in addition, the use of her husband's house, so that she should be able, out of what has been left to her, to make arrangements for her residence. Should the husband find himself not on good terms with his wife, he himself is to keep out of the house, not ask his wife to go out of it, because the household is supposed to be the possession of the wife. In the upbringing of the children, woman has her part. She is to be consulted. In the matter of children, her interest is not to be ignored in any way. Wet-nursing, general caretaking, are to depend on her advice. If husband and wife, finding it impossible any more to live together, should want to separate from each other, the care of the small children should be entrusted to the mother. When they grow up, they should, for purposes of education, come back to the father. As

long as the children live with their mother, their maintenance would be provided for by the father. The father would also pay for the time and labour, the mother would have to spend on account of the children. Woman, in short, was to have an independent status. All the spiritual rewards were to be open to her. She was to command the highest excellences of life after death, and even in this life, she could take part in the different departments of civil administration. In this regard she was to have the same consideration paid to her claims as that accorded to man.

#### IV

This is the teaching which the Holy Prophet (on whom be the peace and blessings of God) promulgated at a time when the standards of the world were altogether opposed to it. Through these injunctions, he reclaimed woman from the slavery which had been her lot for thousands of years, to which she was forced in every land, and the yoke of which every religion had put on her neck. One man, in one time, cut asunder all these chains of serfdom! Bringing freedom to mothers, he at the same time saved their children from slavish sentiments, and provided for the germination and nourishment of great ambition and high resolve!

However, the world did not value the teaching. What was indeed a boon, it branded as tyranny. Divorce and separation it regarded as strife, inheritance as ruining the family, independence of woman as means of the disruption of domestic life. For thirteen hundred years, it went on ridiculing, in its blindness, the things which this one man who could see, had communicated to mankind for their good. It went on condemning his teaching as against human nature. Then came the time that the exquisiteness of the word of God (transmitted through the Holy Prophet) should reveal itself. Those same peoples



who looked upon themselves as the bearers of civilization, began to obey the civilizing injunctions of the Holy Prophet. Every one of these peoples, in turn, changed their laws in increasing conformity to the principles preached by the Holy Prophet (on whom be peace).

The English Law which required misconduct, ill-treatment and beating on the part of either party as essential conditions of divorce, was changed in 1923. Misconduct by itself was accepted by the new law as a sufficient excuse for divorce.

New Zealand decided, in 1912, that a wife who has been insane for seven years, should have her marriage dissolved. In 1925, it further ruled that if either husband or wife should not discharge his or her martial obligations, they could be allowed a divorce or separation. If three years elapse without one caring for the other, divorce was in order. A good imitation of Muslem jurists this, but made after 1,300 years of attacks on Islam.

In the Australian State of Queensland, insanity of five years' duration was regarded as a sufficient reason for divorce. In Tasmania, a law was passed in 1919 that misconduct, desertion for four years, drunkenness, indifference for three years, imprisonment, beating, insanity, shall, one and all, be sufficient conditions of divorce. In Victoria, law was passed in 1923 that should a husband fail to look after his wife for three years, be guilty of misconduct, refuse allowance, or ill-treat his wife, divorce would be possible. Further, it was granted that imprisonment, beating, misconduct on the part of the wife, insanity, unfair treatment and constant strife shall be sufficient excuses for divorce or separation.

In Western Australia, besides the laws, outlined above, the marriage of a pregnant woman has been declared to be void. (Islam, too, holds the same view.)

In the island of Cuba it was

decided in 1918 that forcing into misconduct, beating, using foul language, undergoing conviction, drunkenness, gambling habit, failure to discharge obligations, refusing allowances, infectious disease, or mutual agreement, shall be accepted as sufficient conditions of divorce or separation.

Italy enacted in 1919 that woman shall have right over her property. She can spend out of it in charity or sell it as she likes. (Up to this time, in Europe, she was not recognised as the owner of her own property). In Mexico, too, the above conditions have been accepted as being sufficient for divorce. Besides, mutual agreement has also been accepted as sufficient. This law was passed in 1917. Portugal in 1915, Norway in 1909, Sweden in 1920, and Switzerland in 1912, passed laws by which divorce and separation were made permissible. In Sweden, a father is compelled by law to provide, at least up to eighteen years, for the maintenance of every child of his.

In the United States of America, although the law of the land continues to maintain the right of a father over his child, yet in practice the judges have begun to pay regard to the susceptibilities of mothers, and a father is now even compelled to pay for the children (living with their mother). There are, of course, many drawbacks in their law. Although, however, man's rights have been more strictly guarded, woman is being allowed to exercise right over her property. At the same time, in many States it has been passed that if the husband should become a permanent invalid, his wife will have to provide for him.

Women are now being granted the right to vote, and avenues are being opened by which they can come to have a voice in matters of national concern. Yet all these things are coming after full thir-

Continued on Page 20

## THE MOSLEM SUNRISE

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Sufi M. R. Bengalee, Editor

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July, 1930

### Activities of the American Ahmadiyya Moslem Mission

Alhamdulillah (Praise be to Allah)! In spite of great handicaps and prejudices the past twelve months have witnessed great changes and marvelous success in the Ahmadiyya Moslem Mission in America, with headquarters in Chicago. We have moved the headquarters of the Movement from 4448 South Wabash Avenue, Chicago, Illinois to 56 East Congress St., Suite 1307, which is the home of the Auditorium Building, famous because it has housed so many religious representatives. The location is in the "Loop," the most centrally situated part of Chicago, so that people from every part of the city can find ready access to the headquarters of the mission. The two most important daily papers, the Daily News and the Chicago Herald Examiner have published the following notes regarding the opening of the Mosque in the downtown district:

#### "CHICAGO MOSLEMS TO DEDICATE MOSQUE"

"Moslems of Chicago will meet tonight for the first time in three years to reorganize a mosque dedicated to the worship of Allah according to the teaching of Ahmad.

"Sufi Mutiur Rahman Bengalee, sent as missionary and organizer from the Ahmadiyya-in-Islam, in Quadian, India, will conduct the first services and make his headquarters at 56 E. Congress St.

"Approximately 1,000 Moslems are said to live in Chicago. Twenty thousand are scattered throughout the country."—From the Herald & Examiner, Nov. 3, 1929.

#### "FIRST ISLAMIC MOSQUE OPENED IN CHICAGO"

"The first mosque devoted to the religion of Islam, known to the occidental world as Mohammedanism, opened its services yesterday in the Auditorium Building, 431 South Wabash Avenue, when Dr. Sufi M. R. Bengalee, graduate of Punjab University, India, conducted services.

"Dr. Bengalee is the Chicago missionary preacher of what is declared to be a new form of the Islamic faith, founded through the efforts of Hazrat Mizra Ghulam, who might be called a neo-Islamite, having gone back to the original form of the religion as preached by the prophet Muhammad. Among the interesting theories set up by Dr. Bengalee is that Christ did not die on the cross, but lived to a venerable age in northern India and the Ahmadiyya Movement, as its missionary terms it, holds that Christ is another of the great prophets, but not divine."—From the Chicago Daily News, Nov. 4, 1929.

Addresses have been made to enlighten people as to the various aspects of Islam. Over seventy such public lectures have been delivered to crowds of cultured people. Some of these lectures have been delivered under the auspices of the Fellowship of Faiths. The most outstanding were the addresses made in April, 1929, in the Chicago Temple, where some 1200 people attended; another in November, 1929, to 900 people in the First Congregational Church at Wilmette; March 12, 1930, to an audience of 600 men at the Sinai Temple Men's Club; and 2,500 people on March 30, 1930, at the People's Church (while uncounted numbers listened in by radio). Talks, too, have been given to groups of students at



Northwestern University and to men and women attending the Reconciliation Trips directed by Dr. Frank Orman Beck.

In short, by the grace of Allah, the message of Islam has been conveyed to some 12,000 people.

Many lectures dealing primarily with the life of the Holy Prophet, Muhammad, (Peace be on Him), have also been given. Two of them are worthy of special mention, one at the University of Chicago and the other in Room 719, Kimball Building, 306 South Wabash Avenue. In the first, Dr. M. Sprengling kindly presided and a note was published in the Daily Maroon as follows:

**"MOSLEM SEEKS FOR CAMPUS CONVERTS IN HARPER ADDRESS"**

"Reverend M. R. Bengalee, dressed in his Indian costume of turban and flowing robe, addressed a University audience on 'The Life of Mahammed' last night at 8:00 in Harper Assembly Hall. Bengalee, a missionary from India, is the leader of the Ahmadiyya Movement of Islam in the United States.

"The Ahmadiyya movement radiates from the Punjab province in India under the leadership of Ahmad's teachings. Ahmad, who died in 1908, was believed to have been the second Messiah by the followers of this religion, which conceives of a unity of God, whose teachings are professed by prophets such as Noah, Moses, Buddah, Jesus, and Muhammad, who was the chief prophet.

"The followers of the Ahmadiyya religion, who number over one million, believe that Jesus did not die on the cross but was revived and carried to India, where he died in old age at Kashmir and even to this day his tomb may be pointed out."

The Herald & Examiner published the following note concerning the second address:

**DISCUSS MOHAMMED**

The Ahmadiyya Movement in Islam will hold a special meeting

at 719 Kimball Bldg., tomorrow night at 8:00 o'clock. The speakers will be "Dr. Martin Sprengling," head of the oriental department at the University of Chicago; "Dr. Charles Braden," professor of comparative religion at Northwestern University; "Dr. Frank O. Beck," director of the reconciliation trip, and "Dr. Sufi M. R. Bengalee," graduate of Panjab University, India, head of the Ahmadiyya movement in the United States and founder of the first mosque devoted to the religion of Islam here. They will discuss the "Different Aspects of the life of Muhammad."—Herald & Examiner, April 26, 1930.

The activities of the Mission, because of their broadening character and their emphasis upon human understanding have attracted the attention of all the important newspapers of Chicago and there has been liberal publicity from time to time, with pictures of the Missionary. We quote a few below:

"Mizpah Spiritual Church No. 1. On the afternoon of October 21, Sufi M. R. Bengalee, M. A. representing the Ahmadi Movement in Islam spoke on 'Supreme Success in Life.' This spiritually informative lecture is an outline which the speaker is prepared to elaborate into a study course."—Progressive Thinker.

"Seventh Illinois Church O. O. F. S., 3435 Sheffield Ave., held regular services Sunday, November 4 at 8:00 p. m. The speaker for the evening was Sufi M. R. Bengalee, M. A. representing the Ahmadi Movement in Islam, India. The subject was 'The Object of Life: Spiritual Progress and the Means of Accomplishing It.' It was a splendid lesson and greatly enjoyed by those present."—Progressive Thinker.

"The Rev. Sufi M. R. Bengalee of India, spoke twice for the Fraternal Spiritualist Church on the subjects that were full of spiritual truths. He represents the Ahmadi Move-

ment in Islam: Rev. Sufi is at the head of the mission which was founded in the United States eight years ago. At the regular services in the New Masonic Temple, 32 W. Randolph St., 20th floor, the Rev. Sufi gave a very interesting talk." *Progressive Thinker*.

"The Faith of Islam was depicted by Sufi Mutiur Rahman Bengalee, Ahandi—Moslem Minister of Chicago and lecturer on India and oriental subjects. He repeated the Muezzin call to prayer before going into his subject.

"Mr. Bengalee stressed particularly the non-violent feature of the Islamic faith and contrasted it with our Western Christianity, which though essentially non-violent, employs force in its nationalism."

"Dr. Bengalee outlined briefly the development of his religion, which like Hinduism is a composite of all the best of earlier religions. The foremost duty of Islam is to promote peace—peace within, peace without and peace with God.

"Islam preaches the fatherhood of God and the absolute brotherhood of man without regard to race, color or creed. It holds that all other religions are good, are true, and are leading toward the same goal. It defines good morals as the 'proper use of natural instincts guided by good judgment and intelligence' and believes that religion, like the human family, is, and should grow with each succeeding generation." — *The Northwestern Daily*.

In order to bring the message of Islam and herald the glad tidings of the advent of the Promised Messiah to people outside of Chicago, trips have been made to Detroit,

Benton Harbor, Pontiac, Indianapolis, Indiana Harbor and Dowajiac. The great success of these undertakings can be judged best by the fact that more than 200 souls embraced Islam in three important cities of the United States, namely: Detroit, Indianapolis and Chicago and communities have been formed in these three cities. Our Detroit and Indianapolis friends have been doing good work for the cause of Islam. Regular weekly meetings are being held, resulting in an influx of new members and the message of the holy faith has been conveyed to many.

In Chicago, beside our regular meetings in the downtown district, a number of meetings have been held in the house of Brother Ghulam Rasul. Also our new Moslem brother, Mr. Akbar, has conducted regular meetings.

Missionary epistles have been written to the various parts of the country and five thousand circulars have been distributed.

Our zealous Missionary, Dr. M. Y. Khan has been doing very good and solid work in the cause of Islam in Cincinnati and Pittsburg.

We wish to extend our thanks to Dr. Frank Orman Beck, Mr. C. F. Weller, Miss Grace Weller, Brother Alois Knapp, Attorney Mohd Bash-eer, Mr. E. C. Cleveland, Bro. L. Rahman and Haji Basheer Ahmad Malik and many other friends who have given great help in conducting our downtown meetings. Many thanks to these and other friends, who have helped the Holy cause. It is our earnest and constant prayer that Allah may recompense them.

We close with the words, "All praise belongs to Allah."



# Why I Am a Mohammedan

By Captain Syeed Shaykh Achmed Abdullah

The principal reason why I am what the Western world calls—and wrongly calls—a Mohammedan, is very simply that the idea of NOT being one has never entered my brain or fluttered my soul.

I am a Mohammedan as naturally, perhaps in a way as unconsciously, as the average Christian is a Christian and the average Buddhist is a Buddhist. Like Christian and Buddhist, like Hebrew and Shintoist and Hindu, even like West African Fetishist performing his bloody Voodoo rite or Siberian Shamanist thumping his painted devil drum, I look at—and down at—followers of their religious beliefs and systems with a slightly self-righteous pity not unmixed with a slightly self-righteous scorn.

I am, in fact, orthodox. I am a fundamentalist, accepting the Koran in its entirety as the beginning, the middle and the end of all wisdom, inspired by the One God.

I have always been a Mohammedan. So have my people for centuries past—naturally, inevitably, since I am on my father's side a direct descendant of the True Prophet, a member of the Hashimite family of Meccan Arabs, of the ancient Semitic tribe of the Koraish. Nor have my Paris school years, supervised by those great scholars and fine gentlemen, the Jesuit fathers, and the years of my manhood largely spent in Christian and Buddhist lands, caused the faintest misgiving in me as to the sincerity, the simplicity, the beauty and the undying truth of Islam.

It is in the word "Islam," in its very significance, philological as well as philosophical, that I perceive the eternal rightness of my faith.

For Islam—derived from the Arab "salaama," meaning to be tranquil, at rest, patient and resigned, to have

done one's duty, paid one's debt, and arrived at perfect peace; meaning, in its secondary sense, to surrender oneself without doubt or questioning to Him who has created all—contains the essence of all the ethical principles which the Prophet Muhammad preached during his lifetime at Mecca and Medina, and which he wrote down in that great civil, criminal and moral law code called the Koran.

And what are these basic principles—adhered to more or less, since the flesh is weak and the spirit not often strong in the Orient, just as in the Occident—which the Prophet commanded? What, in other words, is Islam, Mohammedanism; Islam, Mohammedanism: Islam ordains:

(1) Belief in the unity, immateriality, supreme power, supreme wisdom, supreme mercy, supreme love of the One God.

(2) Charity and brotherhood.

(3) Subjugation of the passions.

(4) Outpourings in prayer of a grateful heart to the Creator.

(5) Love for the great Saints: Abraham, Jacob, Moses, Jesus and Muhammad.

(6) Accountability for human actions in another existence after death.

Islam rigidly forbids idolatry.

Islam is simplicity. It is strict rationalism. \*It denies the existence

\*We do not agree at all with the learned author of the article. On the contrary, we not only believe in the numerous miracles of the various prophets (Peace be on them all) of the past, recounted by the Holy Quran, but we also have firm faith in all the miracles of the Holy Prophet, Muhammad, (Peace be on him), which miracles indeed, surpassed all the miracles of the previous prophets taken together, in power, excellence and quantity. Further than that, Allah has manifested in this age, mighty signs and unparalleled miracles for the Promised Messiah and Mahdi Hazrat Mirza Ghul-

of miracles. It is a religion of nature; and invariably, throughout the Koran, the Prophet points to the familiar phenomena of the earth and the sky as proofs sufficient of the divine presence, and unswervingly addresses himself to the common sense and the inner consciousness of man, and not to his superstitious credulity:

"Fools! Do ye then need a sign to believe in God an Eternal, when all creation is filled with His signs?"

Similarly, where a lesser man might have claimed divinity and, given the barbarous, superstitious times, might have succeeded in claiming it, Muhammad—we could best describe him as an evangelist, a blending of St. Francis of Assisi, Ignacio Loyola, Martin Luther and Billy Sunday—did not preach a new faith, but tried to purge and purify the ancient One-God creed and repeated over and over again that he was a man, conceived by man.

Islam, as preached by this man, Muhammad, recognizes no priesthood; allows no monopoly of special spiritual knowledge to intervene between man and his God. It permits each soul to rise to the Creator without the paid or unpaid intermediation of priest or hierophant. It thunders its contempt and wrath against religious middlemen. It repeats over and over again that no ceremonial invented by man and kept up by vested interests is needed to bring the anxious heart nearer to Allah. It declares that each human

am Ahmad (on whom be peace) who is only the servant of the Holy Founder of Islam and as such, his miracles are also in fact, the miracles of the Holy Prophet, Muhammad, (Peace be on them).

It should not, however, be understood that whatever the ordinary followers of the different faiths believe to be miracles, are in fact real miracles. Nothing can be farther from truth. At the same time, it cannot be denied that there are real miracles. It is a delicate subject. Seekers after truth who want to know the true conception of miracles are cordially invited to inquire of the Editor of the Moslem Sunrise.—Editor, M. S.

being is his own priest, that no man is higher than the other, that all men are brothers. It points out unmistakably that it is the spirit which matters in prayer, not the empty form.

Of all the religions in the world, Islam was the first to enroll charity as a positive principle of its religious system. Jesus preached and recommended charity. So did the Lord Gotama Buddha. So does the Rig-Veda of the Hindus. But the Prophet Muhammad embodied it into definite laws, commanding that each give away in charity each year 2½ per cent of the value of all his goods, chattels, moneys and mercantile profits; and, at the end of the month of Ramadan, on the day of "Id-ul-Fitr," which celebrates the close of the Moslem Lent, give away in alms for himself, for every member of his family, and for each guest, a measure of wheat, barley, raisins, milk, or the value of the same. Further recipients are slaves who wish to purchase their freedom and debtors who are unable to pay.

Islam, with the oft-repeated purpose of allowing no leeway to professional spiritual middlemen and interpreters of the words of God—calmly and simply summarizes its ethical code in the fourth sura of the Koran:

"Come, I shall rehearse what God the Eternal hath enjoined on you—that ye assign not to Him a partner: that ye be good to your parents; and that ye slay not your children because of poverty, since verily for them and for you will the Lord provide; and that ye touch not pollutions, outward or inward, of the body or of the soul: and that ye slay not a human being, unless by the right of war or of capital punishment for the crimes which have been enumerated; and draw not nigh to the wealth of orphans, save so as to better it; and when ye pronounce judgment then be just, though it be the affair of a kinsman."



And again:

"Blessed are they who believe and humbly offer their thanksgiving to the Lord God: who steal not nor lie nor covet nor commit adultery; who are constant in their charity, and who guard their chastity in deed and thought; and who observe their trust and covenants. Verily God bids you do justice and good, and to give to kindred as well as to strangers their due, and He forbids you to sin and to do wrong and to oppress."

Small wonder, given these ethical principles, that Islam is unique among religions in its strict preaching of tolerance. For—and it might be interesting to compare these lines with the Athanasian creed—it says in the Koran:

"Verily the believing Moslems, and those who are Jews or Christians or Sabaeans, whoever hath faith in God and future life, and is just and good—for them shall be the reward with their Lord; there shall come no fear to them, nor grief."

"An honorable man has adopted a certain religion. Why persecute him?" . . . "Unto God shall ye return, and He will tell you that concerning which ye disagree!"

Can anything be more noble, more simple, more tolerant and well—more downright decent? And shortly before his death, the Prophet repeated:

"Say, O ye unbelievers, I will not worship that which ye worship; nor will ye worship that which I worship. Ye have your religion, and I have my religion."

Words of startlingly broad-minded, almost Wilsonian modernity! And it is this modernity which makes of Islam—the creed of the Moslems or believers in Islam, wrongly named Mohammendans—such an elastic faith, with an extraordinary adaptability that applies to all ages and all nations, which through the simple law code called the Koran, has not merely influenced

but literally remolded one-fourth of the human race and is to this day a living missionary force, counting its yearly converts in Asia and Africa by the tens of thousands, though it employs no organized proselytizing efforts nor ever, quite unlike western Europe, backs up its missionaries with gunboats and marines.

After twelve centuries the creed preached by this man Muhammad is so vital than an Asiatic, be he as base as the lowest London cockney or Paris Apache, will, if appealed to in the name of the Prophet, become a hero and fling away his life with a laugh of exultation; and that fact, after many decades of European aggression and oppression—called variously imperialism; colonization, civilization and progress—is still able to cause the European poison-gas experts, dubbed diplomats, hours of troubled sleep.

The secret of this power of resistance against a mechanically superior civilization is tolerance—tolerance is indeed the genius of Islam.

We Moslems do not, nor did we ever, convert with fire and sword. We never had a Holy Inquisition, witch burnings, autos-da-fe, a Thirty Years War. We have persecuted minor races—for reasons of greed, or for reasons of national aggrandizement. Which nation has not? But never in the name of religion. Unlike England, we never have an ace up our sleeve, and claim that God put it there; nor do we in Kipling style "Take up the White Man's Burden And put it on the Coon!"

After all, the proof of the pudding is in the eating—NOT in the predigesting by professors, missionaries, tourists, newspaper reporters employed by special interests, or other people with national or religious axes to grind. And there is this incontrovertible proof that, after centuries of Moslem rule, we find in the Orient a large percentage of native Christians.

But where, on the other hand, are the Moslems of Spain and Portugal? To this day the ancient churches of the East are filled with Christian worshippers. But do we ever hear Islam's solemn "Yah abeyt Ullah, la ilah ill' Allah" in the ancient mosques of Cordova and Granada?

Straight through its annals, often against its own national interest, has Islam followed this rule of tolerance.

The first war which Islam fought Persia in the 642 A. D. The Persians were beaten at the historic battle of Nahawand. After the victory the caliph at once proclaimed liberty of conscience to everyone, and the Moslems were ordered not to interfere with the religion of the vanquished people. The sole inducement to proselytism, if inducement it can be called, consisted in the fact that whereas Moslems, who were liable at any time to be forced to serve in the army, contributed only a tithe to the state, the Zimmis—the "protected people," Christians and Jews and Sabaeans and Zoroastrians—paid a higher tax in consideration of being exempted from military service.

And the cause of these high ideals, these high achievements, was Islam—its tolerance, and, also, its splendid democracy.

Other prophets before Muhammad proclaimed equality of mankind, sounded the clarion note of freedom, exalted democracy. But Muhammad fulfilled it. Islam must fight for the faith if necessary, and, as war is not the privileged profession of one class, so labor is not the mark of degradation of another. Thus Islam has never suffered the humility of feudalism.

There is, in Islam, a novel Jeffersonian simplicity and directness. No obstacle of birth, of position, of cultivation stands in any man's path. Even slavery is no barrier. Over and over again a sultan has stopped among the crowd, has clutched a soldier, a slipper bearer,

a pipe servant or a renegade, giving him limitless power and asking nothing of him but success.

The history of the grand viziers of Turkey, were it ever written, would be the history of men of obscure parentage who rose by sheer force of character and ability; and the history of central Asia shows us generations of slave emperors raised, because of their ability, to the people by public acclaim.

Yes, I take pride in Islam. I believe in Islam its simplicity, its beauty, its high idealism, its eternal truth, never better expressed than by the Prophet Mohammed himself when, returning from Medina to Mecca (7th March, 632 A. D.), he addressed the Arabs from the top of the Jabel-ul-Arafat in words which, until the end of time, will ring in the hearts of all Moslems:

"Ye people! listen to my words.

"Your lives and property are sacred and inviolable among one another.

"Ye have rights over your wives, and your wives have rights over you. Treat your wives with kindness and understanding.

"And your slaves! See that ye feed them with such food as ye eat yourselves, and clothe them with the stuff ye wear yourselves; and if they commit a fault which ye are not inclined to forgive, then part from them, for they are the servants of the Lord, even as ye are, and not to be harshly treated.

"Ye people! listen to my words, and understand the same. Know that all Moslems are brothers unto one another. Ye are one brotherhood. Nothing which belongs to another is lawful unto his brother, unless freely given out of good will. Guard yourselves from committing injustice.

"Let him that is present here to-day tell this truth unto him that is absent. Haply he that shall be told may remember better than he who hath heard it from my lips!"—*Collier's Magazine*, June 26, 1926.



# What Would Muhammad Say to Chicago

A short lecture delivered by Sufi M. R. Bengalee on March 31, 1930, at the People's Church, Chicago, Ill., to a huge gathering of 2,500 people.

1. If Muhammad (Peace be on him) were to come to Chicago, he would meet the people of this large city with his famous and joyous greeting, *Assalamo Alaikum* Peace be upon you. Thereby he would make an implied request to the people of Chicago to lay the solid foundation of peace and brotherhood, fellowship and friendship. Islam—which means Peace—Peace within and Peace without—Peace with God and Peace with man—that would be the keynote of his message.

2. Muhammad (Peace be on him) would ask all the people of Chicago to believe in and worship the one and the only God. It is not merely the lip-profession. It is to live the life in conformity with the unity of God. He would ask Chicagoans to pray several times a day and strive to realize God as a Helper in all their affairs and undertakings, thus establishing a permanent relationship with God resulting in the life of everlasting happiness and endless spiritual progress.

3. Muhammad (Peace be on him) would ask the people of Chicago to believe in the founders of all the religions. They were the common benefactors of mankind (one cannot be a Moslem without believing in Jesus, Moses, Krishna, Buddha and all other religious founders). He would ask Chicago people, also to be ready to accept the divine reformers or spiritual guides who are to come in the future. One of these leaders has recently come in the person of the prophet, Ahmad, the promised Messiah and Mahdi, the founder of the Ahmadiyya Movement in Islam.

4. Muhammad (Peace be on him) would ask the people of this great city to be truly democratic. Democracy lies not in theories and political institutions. Democracy lies in human conduct. Democracy lies in putting the principles of democracy into the life and action of society.

Muhammad (Peace be on him) would say: "Treat the colored people in a truly democratic spirit. Do not shut the doors of your churches, hotels, schools and homes against them. Let them enjoy freely all the privileges which you possess. If they are poor, help them; if they are backward, uplift them, but for Heaven's sake, do not despise them."

Towards the foreigners too, Muhammad (Peace be on him) would ask Chicagoans to be truly democratic. God is the God of the East and the West, of all countries and all peoples.

5. Muhammad (Peace be on him) would ask each and every Chicagoan to help the poor and needy in any way he can—with money, with wisdom, influence and friendship.

\*For every one hundred dollars which a man possesses beyond his actual needs, he should contribute no less than two dollars and a half or one-fortieth of his income every year to help the poor. Picture to your mind what a change it would bring to Chicago, if two and a half per cent on every hundred dollars, out of the surplus money, would be collected from the well-to-do Chi-

\*This refers to the institution of Zakat which is a tax of 2½% per annum on the total wealth of the capitalists for the benefit of the poor. It is about this Zakat (poor tax) that Joseph Hell writes in his book, "The Arab Civilization": "Besides the common prayer, the conception of social equality was an innovation peculiar to Islam. Help and maintenance of the poor thus became a sacred trust. It was left no longer to individuals to give what they pleased, but the poor tax (zakat) became an obligatory duty, and was collected in a central treasury, and administered therefrom."

cagoans and invested towards relieving poverty. Let me hold before you the picture: The unemployment question would not exist and most of the sufferings of the poor would be wiped out.

6. Prohibition would emphatically be endorsed by Muhammad (Peace be on him). He would ask every Chicagoan to make the prohibition law a success. Just as oil and water cannot be mixed together, so also intoxicating drink and Islam cannot be joined together.

When Muhammad (Peace be on him) came to Arabia 1,350 years ago, the Arabian people were much

more addicted to drink than are the people of Chicago now. Muhammad (Peace be on him) put his absolute veto on all intoxicants and never since then in a Mohammedan country has drinking been prevalent.

In short Muhammad (Peace be on him) would ask the people of this great metropolis to find happiness in the service of God and in the selfless service of man.

On the other hand, he would pay his strongest tribute to the tremendous progress which Chicago has made. He would highly appreciate her spirit of tolerance, quest of knowledge and unparalleled achievements.

## A Letter to the President and His Reply

Mr. Herbert Hoover,  
President, United States,  
Washington, D. C.

Dear Mr. President:

I, on behalf of the Ahmadi Moslems of America, the majority of whom are American subjects offer you sincerest congratulations on the assumption of your great office to guide the destiny of one of the most important and prosperous nations of the earth. As a token of love, respect and sincerity, I send you a book as a present under a separate cover.

Illustrious President, God has Chosen you to be at the helm of affairs in the United States of America. This book which I have the honour to send you on behalf of my community as a present will not only help you in the discharge of your great duties, but also show you the path to attain to still greater, higher and more permanent upliftment here and hereafter.

I, therefore, respectfully wish you to honour myself and my community by accepting the gift and read-

ing it at least once from the beginning to the end.

I close it with my ardent prayer that Allah may help you in every step, direct you in the path of rectitude and shower upon you His choicest blessings.

I beg to remain, dear Mr. President, your most obedient servant,  
SUFI M. R. BENGALÉE.

Moslem Missionary of The Ahmadiyya Movement in Islam.

The White House, Washington,  
March 5, 1929.

My dear Sufi Bengalee:

The President has received your letter of March 2nd and asked me to assure you of his appreciation of your thoughtful courtesy in sending him the book you forwarded.

Thanking you in the President's behalf for your good wishes, I am,

Sincerely yours,

LAWRENCE RICHEY,

Secretary to the President.

Sufi M. R. Bengalee,

Almasjid,

4448 Wabash Avenue,

Chicago, Illinois.



## THE SECRET OF HAPPINESS

Dr. M. M. SADIQ

Nothing is in this world more frequently spoken of than happiness. It is the prime pursuit of religion, the object of philosophy, the dream of the poor and the quest of the whole world. What is true great happiness? We all desire it, but the question is where and how it can be found? Does it consist in honour and reputation and in the seeking of ranks and offices? No! Such people are many a time more miserable than those who live an unknown and quiet life. Does the real happiness come from worldly wealth, money and riches? Not at all! The wealthy people are worried more than anyone else. Some people think that happiness can be attained to just by thinking that you are happy and by making a joke of all that comes to pass. But it is not right. No one can fool with the facts. There must be a power to make us happy. Again do not look for happiness in the lighted cabarets, in banquet halls, in the riot of amusement, and where the loud laugh echoes. Real happiness is not there.

The real happiness is found only in the accurate, divine knowledge and in a perfect personal love of and communication with the only One True God, the Creator and Provider of all.

The secret of real happiness is given in the Holy Quran in these words:

Ala be zikr-illahe tat ma-innal qulub.

which means: "Beware, it is only the loving remembrance of God, that gives satisfying contentment to the hearts."

The seekers of happiness have been trying for ages to find out where the real happiness can be attained, but the worldly people and the philosophers and the scientists have not been able to find it out. The way shown by the Holy Quran is that which has been tried and verified by thousands of trustworthy, able persons in all ages and times, the Holy Prophets and sacred teachers. Once more has the world seen an example of such a great man in the person of the Prophet AHMAD, who had attained true happiness through his connections with the Almighty and the Holy Angels and who afforded happiness to those who came in touch with him. Blessed are they who believe and accept.

Thankfulness brings happiness. But to be thankful to whom? To the real Giver and Provider—the very Creator and the Master Allah, the Great. Turn to Him. He is everywhere and always ready with open arms to accept those who come to Him.

### Muhammad—The Liberator of Women

Continued from Page 10

teen hundred years have passed since the Holy Prophet (on whom be peace) promulgated his teaching. There are many things which yet await coming. In many countries, women have still no share in the inheritance of either her parents or her husband. Similarly, in several other matters Islam continues to

provide guidance to the world, though the world has not yet acknowledged such guidance. The time is not distant, however, when the world will accept the guidance coming from the Holy Prophet (on whom be peace and blessings of God) in these matters as it has already done in others, and the light which the Holy Prophet initiated on behalf of the freedom of women will bring forth its fruits to the full.

## Islam's Gift to Me

Islam has favored me with a perpetual spirit of love; one such gift as never fades away. There was a time when I did not perceive the value and necessity of love. It was most common and ordinary in my estimation. I fancied it to be merely a sensation of joy that people speak of at a moment when they are pleased for some reason; something that is common in that it is unreal; a thing just imagined as are fairies. These were my conceptions of love previous to Islam's recent gift to me.

One cannot realize the eminence of love when one has not experienced the same, and very few people are blessed with this experience. Yet it should not be wondered why this is true, since there exist very few mediums which can really endow one with love; I speak of true love, not imitation love. The scarcity of love-promoting mediums is the cause of my early notion of love. I have recently learned of the one great promoter of love—Islam, the religion that has opened my spiritual eye to the subject here debated. And now that I realize the importance of love, I am exceedingly sorry for those people who still remain in the dark about the undefined word, for I dare say, only those who have been favored as I, can sympathize with, and know the discontented state of those people who are deprived of the knowledge of love.

Doubtless there are those who would ask my proof that Islam and not some other force has caused my soul to know love. To them I would say that it is evident, for I am always pleased and joyful when I participate in Islamic work. When I am about to be idle, my mind allures me to engage in labor for Islam's sweet cause. I have sacri-

ficed many, many earthly pleasures for my religion; pleasures which no other religion has been able to entice me to relinquish. I have also witnessed the desertion of a large number of faithful friends for the sake of Islam, but I have no regrets, for when Islam conferred upon me that gift of love it fully paid, yes over-paid me for all sacrifices that I have made and shall in the future make. Surely it cannot be that greater proof than this is necessary.

There prevails a universal necessity for Islam, for Islam, true to its name is peace. As a naughty infant cries for an article and when it is finally granted him refuses to take it, but seems satisfied to continue to cry, so the world has long cried for peace, and now that Islam offers it peace, will not accept it, but continues to cry for the same. It is my earnest belief, however, that some day every nation and country shall acquiesce in Islam. They shall not only accept it, but shall willingly accept it. One may receive a religion that does not please him, and he will be of more injury than benefit to it, but when one accepts a religion of his own accord there is little doubt that he will not impede its progress. On the other hand, so strong is my faith in my religion that I am confident that were a person forced to accept Islam, he would never forsake it, so wonderful would he find Islam to be.

Islam has endowed me with a love that forces me to recognize the good in all people, enjoy the beauty of nature, God's gift to man, and eagerly await the world's conversion to Islam.

Mrs. Hakeem Jalal Uddin,

Sufia Khatoun,

9114 Cameron Street,

Detroit, Michigan.



## Western Writers on Islam

"Incalculably great is the debt of the world to the early representatives of Mohammedanism. For it was they who transmitted the treasures of Greek literature from the Middle Age to the Renaissance, they who originated the graceful art-forms of which the Taj Mahal and the Alhambra are the most famous examples. It was they who contributed to the sciences of algebra and chemistry, astronomy and medicine; they who dotted the Saracen empire with universities and built at Bagdad and at Cairo the most renowned libraries in the world. When London was a city of hovels and the stench in its streets such that no one could breathe its air with impunity, Cordova was noted for the cleanliness and beauty of its streets and squares. Arabic is the most widely spoken language, and though Chinese characters are used by more people, Arabic will carry one further round the world. And with the Arabic vocabulary has gone the Mohammedan religion. Today we decorate our walls and floors with fabrics that Mohammedans taught us to weave, we regale our senses with perfumes that they taught us to make, we teach our children the higher mathematics from textbooks of which they were the original creators.

"Conspicuous in the ethical teaching of Islam is abstinence from intoxicating liquor and the practice of humaneness towards animals. Drunkenness is the vice most to be feared in tropical countries and Muhammad's opposition to Christianity was based, in part, upon its failure to put an absolute veto on the use of intoxicants, the New Testament furnishing abundant warrant for indulgence. Ex-president Eliot of Harvard University took the

ground, in a late address, that Mohammedanism is a better religion than traditional Christianity for the African tribes because of the stress which Islam puts upon total abstinence. General Lew Wallace, for twenty years a resident of Constantinople, declared that while Christian drunkards were to be seen every day, he never once saw an intoxicated Mohammedan. A "Society for the Prevention of Cruelty to Animals" is unknown in Moslem countries except in cities overrun with Christians. In Turkish cemeteries the four corners of the slabs that cover graves are grooved to catch the rainfall so that the birds may drink and sing over the places where their human brethren sleep. The fact that not all Moslems live up to the requirements of the faith is no reflection upon it any more than Christian failure to practice the precepts of the Sermon on the Mount warrants adverse criticism of Christianity. The ideals of a religion are ever ahead of the practice of its representatives.

"Obedience is the cardinal virtue of childhood and in making Islam the central doctrine of his religion Muhammad preached a gospel exactly suited to the needs of his people; they were in the childhood stage of development in which submission to rules and the ruler is the highest virtue.

"By lifting to a higher moral and religious plane the communities of his day and place; by welding into a harmonious religious unity the conflicting creeds of Arabia, Muhammad achieved that which neither the Judaism nor the Christianity of Medieval Arabia could accomplish. Nay, more, in the successful fulfillment of his civilizing work and in the realization of his supreme religious aim, Muhammad rendered

invaluable service, not only to Arabia, but to all the world."—The World's Great Religions by Alfred W. Martin.

## DONORS FOR THE MOSLEM SUNRISE

The first appeal for funds for the publication of the Moslem Sunrise was made in Indianapolis, Ind., and I am proud to say that our friends in that city made a generous response to my appeal and have given ample proof of their sincerity and love for our beloved faith and have shown a great spirit of sacrifice.

The second appeal was made at Chicago and our Chicago Moslem friends also exhibited the same zeal for the Holy Cause of Islam.

The names of all the donors are published below with the ardent prayer that Allah will give them the best rewards here and hereafter.

We have a fairly large community of Moslems in Detroit and I have not yet been able to make an appeal to our friends in that city. As any further delay in the publication of the magazine is not advisable I am sending the magazine to the press under a heavy burden of debts. I shall therefore request our Detroit friends as well as all Moslems in this country, India and all over the world to make generous donations for the Moslem Sunrise and also to do all in their power to enlarge the circle of subscribers so that the light and lustre of Islam may be shed through this magazine throughout the length and breadth of this country particularly and all over the world.

I have every confidence that all faithful Moslems who happen to learn of this humble appeal of mine which I make only in the name and for the sake of Allah will help the Holy Cause of Islam with generous contributions for the Moslem Sunrise.

## Donors of the Moslem Sunrise

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## Some Islamic Slogans and Daily Sayings

1. La-ila-ha-il-lal-la-ho Mu-ham-ma-dur-Ra-soo-lol-lah.

There is none worthy of worship but Allah and MUHAMMAD is his Prophet. (This is the slogan of the Moslem faith).

2. Ash-ha-du-alla ila-ha il-lal-hu wah-da-hoo la sha-ree-ka la-hoo wa ash-ha-du an-na Mu-hammad-dan aabdo hoo wa ra-soo-lo-hoo.

I bear witness that there is none worthy of worship but Allah, Who is one without a partner; and I bear witness that Muhammad is HIS servant and prophet. (This is another slogan of Islam).

3. Bis-mil-lah.

Said before eating, drinking or starting anything. (In the Name of Allah).

4. As-sa-la-mo-a-lai-kum.

Said instead of good morning, good-bye and so forth. (Peace be with you).

5. Wa-a-lai-ku-Mus-sa-lam.

Answer to above. (And with you be peace).

6. Al-la-hu-Ak-bar.

To start prayers and call to prayer. (God is the Greatest of all).

7. In-sha-Allah.

Said while promising to do anything. (If it be the will of God).

8. Lab-baik.

Said in reply to the call. (Here I am).

9. Ja-za-ku-mul-la-hul-khaira.

Said instead of "thank you." (May God grant you good reward for this).

10. Kas-sa-ral-la-hu-Khai-ra-kum.

Another phrase used instead of "thank you." (May Allah increase good things for you).

11. La hau-la wa la quw-wa-ta il-la bil-la hil a-liy yil-a-zeem.

Said (1) to express one's weakness, (2) after yawning, (3) and to avoid bad influence. (There is no power to shun evil or attain good but in Allah the High, the Great).

12. Sal-lal-la-hu-a-lailhe-wa-sal-lam.

Said with the names of the Master-Prophet Muhammad and the Prophet Ahmad. (May Allah shower His blessings and peace upon him).

13. As-tagh-fi-rul-la-ha.

I ask forgiveness of God.

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